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THE

SIGNS OF THE TIMES,

SHOWING THAT THE

SECOND COMING OF CHRIST

IS AT THE DOORS.

SPIRITUALISM

A foretold Sign that the Day of God's Wrath Hasteth Greatly.



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SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?—Matt. xvi, 3.

OUR Lord asked the Pharisees and Sadducees this question at a time when they came to him tempting him for a sign from heaven. It was a reproof to them for their unbelief in the signs mentioned by the Old-Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

We will here name some of the signs which the Jews had as evidence of Jesus' being the true Messiah.

SIGNS OF THE FIRST ADVENT.

1. The star that appeared to guide the wise men to the place of the infant Saviour, Matt. ii, 2, 9, prophesied of in Num. xxiv, 17.
2. He was born of a virgin, Matt. i, 18-25, spoken of in Isa. vii, 14.
3. Bethlehem was his birth-place, Matt. ii, 1, mentioned in Micah v, 2.

4. Herod slaying all the children in Bethlehem, from two years old and under, Matt. ii, 16, 18, prophesied of in Jer. xxxi, 15.

5. His forerunner, John. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c. Isa. xl, 3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. iii, 1-6.

6. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, Isa. lxi, 1, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke iv, 16-21.

7. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii, 7.

8. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture." Ps. xxii, 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. xxvii, 35.

9. The fulfillment of the seventy weeks of Dan. ix, 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest

that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the prophecies] that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad." John xi, 49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not.

Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal church, as a body, is looking for a temporal millennium, and overlook the signs of his second advent, which are more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon

the Jews, in proportion as they reject greater light.

SIGNS OF THE SECOND ADVENT.

1. *Nearly all the specifications in the great lines of prophecy of Dan. ii, and vii, reaching to the end, fulfilled.*

The object of the prophecy of Daniel seems to be to point out the way-marks upon the highway of time, and show the period when the great journey of human life will end. "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the *latter days*." Dan. ii, 28. This was spoken in reference to the great metallic image which the king saw in a dream.

In this chapter four universal kingdoms are brought to view. Babylon, represented by the head of gold; Medo-Persia, represented by the breast and arms of silver; Grecia, represented by the belly and sides of brass; the Roman kingdom, represented by the legs of iron. The ten toes of the image represent the divided state of this fourth kingdom. And next is God's everlasting kingdom.

Where are we in this prophecy? Babylon, the head of gold, long since passed away. The Medo-Persian kingdom, the breast and arms of silver, long since was numbered with things past. Grecia, represented by the brass, is in the past. Rome, in its undivided state, represented by the legs of iron, is also in the past. And for almost fourteen hundred years has the divided state of the fourth kingdom been represented by the feet and toes of the image.

What next? Answer: The destruction of the kingdoms of this world, represented by the stone smiting the image on the *feet*. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away that *no place was found for them*."

Chapter vii, is still more definite. Here four beasts represent the same as the four parts of the great image. The lion represents Babylon, the same as the head of gold. The bear represents the Medo-Persian kingdom, the same as the breast and arms of silver. The leopard represents Grecia, the same as the belly and sides of brass. And the fourth beast, dreadful and terrible, &c., represents the Roman kingdom, the same as the legs of iron; and his ten horns represent the ten divisions of the Western empire, the same as the ten toes of the image.

But among the ten horns of this beast there came up another little horn, before whom three of the first horns were plucked up by the roots. It is said of this horn, that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." All agree that this represents the papal power, which had its 1260 years of triumph, from about 538 to 1798.

But "they shall take away his dominion," says the prophecy. This was fulfilled in 1798, when Berthier, a French general, entered the city of Rome and took it. The pope was taken prisoner,

and shut up in the Vatican. The papal government, which had continued from the time of Justinian, was abolished, and a Republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus his dominion was taken away. He that led others into captivity, went into captivity, and he who killed with the sword those whom he pleased to call heretics, was himself killed [subdued] with the sword. We are brought down in the prophecy to very near the close of the eighteenth century.

What next? Let the prophet answer. Chap. vii, 9, 10: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set and the books were opened." If the Judgment, with its dreadful scenes, is not here described, then it cannot be found in the Book of God. We have not space here to give an exposition of these chapters. See our work on the prophecy of Daniel, for sale at the Review Office.

How exactly have all the numerous specifications of the prophecy of Daniel been fulfilled up to the present time. And will fulfillment stop here? No, *no!* May God give the reader to feel that earth's history is fast closing, and that the immortal kingdom will soon appear!

Prophecy is history in advance. Time rolls on,

and events among men and nations, previously recorded by the prophets, appear. We compare the prophecy with history, and find a perfect agreement as to time, order, and nature of events, and know that we are not mistaken.

To the prophets themselves, their own prophecies could afford but little light, the whole prophetic scenery being the history of the future. But as time rolls on, each fulfillment adds a little light. Come down to the present time, when the specifications of the prophecy are all fulfilled but the last, and the light pours in on every side, the prophecy is unsealed, many run to and fro, and knowledge increases.

2. *The prophecy of Daniel unsealed in the time of the end, many running to and fro, and knowledge increased.* "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. xii, 4.

Here it should be noticed that the book is not to remain shut up and sealed till the end; but "to the time of the end." This period, called the time of the end, evidently commenced about 1798. In chap. xi, 32-35, the 1260 years of papal supremacy are referred to. "And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end." Verse 35. In 1798, the 1260 years, in which the papacy had power to put the saints to death, closed, marking the commencement of the time of the end. Since that time, great light has shone upon the book of Daniel. This prophecy, which before had been considered obscure, and was hardly read, has become one of the plainest books

of the Bible, and the attention of the people has been called to it.

"*Many shall run to and fro.*" This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed. At this time knowledge was to increase. This, we think, does not mean general knowledge on all subjects, but should be understood as referring exclusively to those prophetic chains in the book of Daniel, which reach down to the end of earthly kingdoms, the resurrection of the just, and, consequently, the second advent.

Duffield on Prophecy, p. 373, says:

"The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the scriptures, especially the sealed book of prophecy."

Clarke says:

"*Many shall run to and fro.* Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says:

"They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and *thus* knowledge shall be increased."

Gill says:

"*Many shall run to and fro, and knowledge shall be increased*; that is, toward the end of the time appointed, many

shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

"*And knowledge shall be increased.*" This does not mean general knowledge on all subjects; but it must be limited to the one great subject presented to Daniel by the angel. The book of Daniel contains chains of prophecy which reach down to the end of earthly kingdoms, and the Judgment scenes. Chapters xi and xii are one chain, reaching down to the time when Michael shall stand up, the time of trouble such as never was, and the resurrection of the just, which, of course, embraces the second coming of Christ. Chap. xii, 1, 2. In verse 6, one says to "the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Mark this: The end of the wonders are the scenes connected with Christ's second coming. In the next verse the answer is given by the man clothed in linen, with a most solemn oath, with both hands raised to heaven. He swears to time. But says Daniel, verse 8, "I heard, but I understood not;

then said I, O my Lord, what shall be the end of these things?"

The prophet here makes his earnest inquiries relative to the scenes connected with the second advent; for these were the end of the things shown him. Now read the angel's reply. Verse 9: "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." That is, the prophecy of Daniel that definitely points out the period of the second advent, was closed up and sealed till the time of the end. What shall then take place in this period called the time of the end? The answer is given in the next verse: "Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." The truly wise, those that fear the Lord, will listen to the voice of instruction, and will understand that the day of the Lord is coming, and hasteth greatly, and will prepare. They will be purified, made white, and tried. Or, as the apostle says, 2 Pet. iii, 14, "Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Again, "What manner of persons ought ye to be in all holy conversation and godliness?" Verse 11.

"But the wicked shall do wickedly, and none of the wicked shall understand." While the wise understand by the opening prophecies that Christ is speedily coming, believe, prepare, and rejoice in the blessed hope, the wicked doubt, scoff, and do wickedly.

That there is a period when the church of Christ is especially to look for the second advent, is evi-

dent. Many, however, take the ground that it was right for the early Christians to look for Christ's second coming in their day, that it has been scriptural for the followers of Christ ever since to expect his coming in their day, and that nothing more, in this respect, is required of the church at this time. But the fact that the signs of Christ's second coming are given, shows the error of this view. How absurd for past generations to expect the event, before the signs were fulfilled.

That some of the early church received the idea that Christ would come in their day, we do not deny. And it is evident that the Thessalonian church thus believed, from the fact that St. Paul in his second epistle to them, corrects this error. The apostle says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God," &c. 2 Thess. ii, 1-4.

From this testimony of the apostle we conclude that there were those who taught the Thessalonians to expect the second advent in their day. But Paul told them not to be troubled with this idea, and warned them against being deceived by it. He then stated that the day of Christ would "not come, except there come a falling away first, and that man of sin [papacy] be revealed,"

&c. He points the church of Christ over the period of the apostasy and 1260 years of papal supremacy, down to 1798, and guards all the way with his warning against being deceived with the idea that Christ might come during that period. And why did his warning cease there? Answer: At that point, the time of the end commenced, when the prophecy of Daniel was to be unsealed, knowledge on the subject of Christ's coming was to increase, and many run to and fro.

What a beautiful harmony here is in the testimonies of the angel and Paul. The angel said to Daniel, "The words are closed up and sealed till the time of the end." Paul said to his brethren, "Let no man deceive you, that day shall not come, except there come a falling away first, and that man of sin be revealed." The apostle's warning reaches down to the time of the end, where the words were to be unsealed, and no farther. This plainly shows that the last half century has been the period for the subject of the time of the second advent to be brought out, and this the only period that the church of Christ could scripturally look for the immediate coming of the Lord.

3. *The dark day of May 19, 1780.* "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. xxiv, 29.

The first question to be settled is, What days of tribulation are referred to? We answer, The 1260 days [years] of tribulation on the church, prophesied of in Dan. vii, 25; Rev. xi, 2; xii, 6; xiii, 5. "For then shall be great tribulation,

such as was not since the beginning of the world to this time, no, nor ever shall be." Verse 21. For the following reasons we apply this to the tribulation of the church, which closed with the 1260 years of papal persecution, and not at the destruction of Jerusalem.

(1.) It was the greatest tribulation that the church has ever suffered. Fifty, and some writers say one hundred, millions of Christians were put to death by the rack, flame, and sword, and by every other engine of cruelty that wicked men and devils could invent. It was a greater tribulation than the church will ever suffer. For in the time of trouble, such as never was on the world, that is to come when Michael [Christ] shall stand up, Dan. xii, 1, the saints will not be put to death. God has promised to deliver "*every one*" of them.

(2.) This tribulation cannot apply to the destruction of Jerusalem; for that trouble on that nation was not so great as that of the cities of the plain, when God rained fire and brimstone from heaven on them; or the destruction of the old world by the flood. Neither was it so great as the day of God's anger will be, when the last vials of his wrath shall be poured out.

(3.) If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. xii, 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly there could not be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the "tribulation" spoken of in Matt. xxiv, 21, 29, to the saints during the 1260 years, and the "trouble" mentioned in Dan. xii, 1, to the unbe-

lieving world, to be experienced by them in the future.

Then, "immediately after the tribulation of those days" of papal persecution, the sun was to be darkened. Mark this: it does not say, *After those days*; but "after the tribulation of those days." The days reached to 1798, eighteen years this side of the dark day; but the tribulation of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Verse 22. The reformation under Martin Luther modified this tribulation and continued to restrain the rage, and consume the power of papacy until 1700; since which time, according to all church history, there has been no general persecution against the church. Mark xiii, 24, makes this point very plain: "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years should close; but after the tribulation or martyrdom of the saints should cease, "the sun shall be darkened."

"A something strikingly awful shall forewarn that the world shall come to an end, and that the last day is even at the door."—*Martin Luther*.

In May 19, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there are those now living who witnessed it, and can testify to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts

failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379, of Am. Tract Society—Life of Edward Lee*. See also *Pres. Dwight in Ct. Historical Collections*; *Gage's History of Rowley, Mass.*; *Stone's History of Beverly*; *Sears' Guide to Knowledge*.

For a more full exposition of the subject of the signs in the sun, moon, and stars, see Brief Exposition of Matt. xxiv, in the catalogue of works published at the Advent Review and Sabbath Herald Office.

4. *The dark night of May 19, 1780*. "And the moon shall not give her light." Matt. xxiv, 29.

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail, of course, and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19, 1780), was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service."—*Portsmouth Journal*, May 20, 1843; Extract from *Stone's History of Beverly*.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny of Exeter, N. H., quoted by Mr. Gage to the "Historical Society."*

Dr. Adams, speaking of the dark night, says:

"Almost every one who happened to be out in the evening,

got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full'd the day before."

5. *The falling stars of Nov. 13, 1833.* "And the stars shall fall from heaven." Matt. xxiv, 29.

Prof. Olmstead of Yale College says:

"The extent of the shower of 1833 was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British Possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

"The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"This is no longer to be regarded as a terrestrial but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from *other worlds*, or from the *planetary voids*." See also statements of Henry Dana Ward, published in the Journal of Commerce, Nov. 15, 1833; People's Magazine, Boston, Jan., 1834.

This is important testimony as to the vast extent of the falling stars, and also from their emanating from a single point in the heavens. It was the *greatest display* of celestial fire-works recorded on the pages of history. It was no atmospheric or terrestrial phenomenon, common to the upper regions of the earth; but a display of the Divine Power, baffling the science of man.

After our Lord names these three signs; first, the sun darkened; second, the moon not giving her light; and, third, the stars falling from heaven, Matt. xxiv, 29-31, he gives the parable of the fig-tree.

"Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. SO LIKEWISE YE, when ye shall see all these things, KNOW that it [margin, he] is near, even at the doors." Verses 32, 33.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may *know* when his coming is at the doors. But we are told that the church is never to know anything of the period of Christ's second advent. Then we inquire why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming, when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church might *know* when the event should be near, even at the doors, is sufficient proof that it was the design of Heaven that the church should understand the period of the second advent.

It is true that our Lord has said, "Of that day and hour knoweth no man." Mark adds, chap. xiii, 32, "no, not the angels which are in heaven, neither the Son, but the Father." But if this proves that all men are to be perfectly ignorant of Christ's coming till he suddenly descends from heaven, then it also proves that the angels who are to attend him, and Christ himself, will have no knowledge of the event till it takes place, and they find themselves in this world. This makes the text prove too much; therefore we must take another view of it. The text does not state that man shall never know the day and hour of Christ's

coming. Rev. iii, 3, is good evidence that even the day and hour will be known by the watching ones. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The testimony of the apostle is also to the point. "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh [on the unbelieving world] as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness [as to the time of Christ's coming], that that day should overtake you as a thief." 1 Thess. v, 1-4.

We do not profess any knowledge of the day and hour of the second advent, neither the year; but from the signs we may know that it is near, even at the doors. It is the opinion of critical scholars that the text should read, "Of that day and hour *maketh known* no man," &c. It would then teach that no man, neither the angels, nor the Son, is to make the day and hour known; but the Father will do it. This is in perfect harmony with Rev. iii, 3; 1 Thess. v, 1-4. Read also Eze. xii, 21-28, and mark particularly verse 25.

Reader, do you doubt the fulfillment of the signs in the sun, moon, and stars? If you do, then how would you have them fulfilled? It is sometimes stated that "when these signs are fulfilled, they will be so plain that no doubt will remain respecting their fulfillment. All men will

then believe." But if this should be so, then how could it be as it was in the days of Noah? "As it was in the days of Noah, so shall it be also in the days of the Son of man." Noah knew the period of the flood, and preached it to the world, and prepared the ark. In doing this he condemned the world, and saved himself and family. But the people doubted, and scoffed and were destroyed. "So shall it be also in the days of the Son of man."

God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have ever found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to base their faith.

The parable of the fig-tree is probably the most forcible one that could be employed by our Lord. When the trees of the field begin to put forth their leaves, and the tender grass begins to spring up, and the ground is being covered with its green velvet carpet, we know that summer is nigh. If one should doubt, and talk of the season's changing back to cold winter, he would be thought insane. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh. "*So likewise ye,*" or with the same certainty, *know* that Christ's coming is at the doors, when the signs in the sun, moon, and stars are fulfilled.

A dear friend of ours who had long been absent might be coming, yet a thousand miles off. He might be near, yet twenty miles from home; but with what interest should we watch his approach

to the door, and special care would be taken to be all ready to receive our long absent friend.

That Christ will come again has been gospel truth for more than 1800 years. He says, Luke xxi, 28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption *draweth nigh*." When these signs begin to come to pass, redemption is drawing nigh; but when they come to pass, then know that Christ is at the doors. Reader, this is our true position, Christ is at the door. Are you prepared to welcome him? If you are not, delay not one hour. Make haste and get ready!

6. *The gospel of the kingdom preached in all the world for a witness.* "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. xxiv, 14.

The preaching of the gospel of the kingdom as a witness to all nations is the first-mentioned sign of the end. And is this work nearly accomplished?

Those who teach a temporal millennium think the great work is but just begun. They would have the gospel preached to all nations, every individual hear it, believe it, obey it, and become holy by it. What then? The end? No, not for a thousand years at least. Not until the world enjoys a sinless period of one thousand years. But our Lord says nothing of the conversion of the world, or any portion of the human family, in this verse. He simply declares,

1. "And this gospel of the kingdom shall be preached in all the world,

2. "For a witness unto all nations,

3. "And *then* (not one thousand years after this, but *THEN*) shall the end come."

If we understand "this gospel of the kingdom" to be the gospel, in the common acceptance of the word, is not the work very nearly accomplished?

"J. O. Choules, author of the greatest work ever published on missions, giving their history from the apostolic age down to the present day, being asked, in May, 1842, if he knew of any nation which had never received the gospel, replied that he did not. Mr. James, agent of the American Bible Society, being asked the question, gave the same answer. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the same question, and replied that he believed there was a tribe somewhere on the north-west coast of North America, to whom the gospel had never been preached.

"Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all nations known to us on the globe. . . . The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the East, and will set in the West."—*Miller's Lectures*.

But if "this gospel of the kingdom" be understood as applying to that portion of the gospel which relates to the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was spoken in answer to the question, "What shall be the sign of thy coming and of the end of the world?"

The whole gospel plan embraces the promise of the Saviour, his birth, his life, his death, his resurrection, his ascension, and his coming again in glory. But the subject of this chapter is his glorious appearing, hence, "this gospel of the kingdom," mentioned in verse 14, is the glad tidings of his second coming.

Campbell's translation of this verse confirms our view of this subject. "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea. "And this good news of the kingdom shall be preached in all the world for a testimony to all nations, and then will the end come."

"Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent, in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia; throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokara, Afghanistan, Cashmiera, Hindoostan, Thibet; in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City to all denominations. He declares he has preached among Jews, Turks, Mahomedans, Parsees, Hindoos, Chaldeans, Yescedes, Syrians, Sabeans and Pachas, Sheiks, Shahs, the kings of Organtsh, and Bokara, the queen of Greece, etc.; and of his extraordinary labors the Investigator says, 'No individual has perhaps given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than this well-known missionary to the world. Wherever he goes he proclaims the approaching advent of the Messiah in glory.'—*Voice of the Church*, pp. 343, 344.

"One or two on every quarter of the globe have proclaimed news, and agree in time. Wolfe, of Asia; Irving late of England; Mason, of Scotland; Davis, of South Carolina;

and quite a number in this region are, or have been, giving the cry."—*Miller's Lectures*.

"But it will be asked, 'If the news that such a truth is preached, is a sufficient proclamation to fulfill the prophecy?' Rev. xiv, 6, 7; Matt. xxiv, 14. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts xix, 8-10, where Paul preached or taught in Ephesus, two years, so that all they in Asia, both Jews and Greeks, heard the word of Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world."—*Signs of the Times*, Nov. 15, 1843.

7. *Spiritualism*. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"—"doctrines about dead men."—*Wakefield*. 1 Tim. iv, 1.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. xvi, 13, 14. See also chap. xiii, 13, 14; xviii, 1, 2.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a [people] seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20.

"Even him, whose coming is after the working of Satan, with all power, and signs, and lying

wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 9-12.

We give the above texts as a portion of those scriptures which distinctly foretell the strong delusion of the last days, called *Spiritualism*.

But it may be expected that we should give some account of the rise and progress of Spiritualism. For the benefit of those who have not had an opportunity to become acquainted with the facts in the case, a very brief history is here given. The following facts are taken from a candidly written pamphlet, published by D. M. Dewey, Rochester, 1850, entitled, *History of the Mysterious Noises, &c.*

The sounds were at first heard in a small village named Hydesville, in the town of Arcadia, Wayne Co., New York. The house where they were heard was occupied during a part of the years 1846 and 1847, by Mr. Michael Weekman. During this time, Mr. W. states that one evening about nine o'clock, as he was preparing to retire for the night, he heard a rapping on the outside door. He opened it, but saw no one. In a few moments the rapping on the door was repeated, and was louder than at first. He immediately stepped to the door and opened it; no person was to be seen. He went into the street, and looked about the house, and returned without seeing any one. Soon the noise was repeated, and, failing to see any

person, he placed his hand on the latch of the door, in order to open it immediately, should the annoyance be continued. Again the rapping was heard—he felt the door jar, and sprang into the street. No person was to be seen anywhere in the vicinity. Excepting a manifestation to the daughter of Mr. W., then some eight years old, nothing unusual is reported to have been seen or heard by him, while he occupied the premises.

The family of Mr. John D. Fox moved into the house on the 11th of December, 1847. Their former residence was Rochester. They heard the rapping first the latter part of March, 1848, one evening after they had retired for the night. It seemed to be in one of the bedrooms, and sounded as though some one was knocking on the floor, moving chairs, &c. Four or five members of the family were at home, and they all got up to ascertain the cause of the noise. Every part of the house was searched, yet nothing could be discovered. A perceptible jar was felt by putting their hands on the bedsteads and chairs; a jar was also experienced while standing on the floor. The noise was continued that night as long as any one was awake in the house. The following evening they were heard as before, and on the evening of the 31st of March, the neighbors were called in for the first time.

The following is an extract from Mrs. Fox's statement, made soon after the occurrences narrated took place: "Friday night we concluded to go to bed early, and not let it disturb us; if it came, we thought we would not mind it, but try and get a good night's rest. My husband was here on all these occasions, heard the noise, and helped search.

It was very early when we went to bed on this night, hardly dark. We went to bed so early, because we had been so much broken of our rest that I was almost sick.

"My husband had not gone to bed when we first heard the noise on this evening. I had just laid down. It commenced as usual. I knew it from all other noises I had ever heard in the house. The girls who slept in the other bed in the room, heard the noise and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve years old. She is the one who made her hand go. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound any different at that time, only it made the same number of noises that the girl did. When she stopped, the noise itself stopped for a short time.

"The other girl, who is in her 15th year, then spoke, in sport, and said, 'Now do just as I do. Count one, two, three, four, &c., striking one hand in the other at the same time.' The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then began to be startled; and then I spoke and said to the noise, 'Count ten,' and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps corresponding to the ages of my children.

"I then asked if it was a human being that was making the noise, and if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit, and if it was, to manifest it by two sounds. I heard the two sounds as soon as the words were spoken."

Mrs. Fox asked if the noises would continue if she called in the neighbors that they might hear. There was rapping the same as when it was supposed affirmative answers were given. Mrs. Redfield, the nearest neighbor, was first called. The children had informed her previously that strange noises were heard in the house, and she went, thinking to have some sport with the family. She found the girls very much agitated. Mrs. Fox said, "Mrs. Redfield, what shall we do? We have heard the noise for some time, and now it answers all our questions, and we cannot account for it."

Mrs. R. heard the sounds, and commenced asking questions, which were answered correctly, greatly to her astonishment. She says the girls continued to be much frightened, and she told them not to be afraid; if it was a revelation from the spirit world it would not injure them. One of the girls said with much feeling—"We are innocent—how good it is to have a clear conscience."

Messrs. Redfield, Duesler, Hyde, Jewell, and their wives were subsequently called, during the same evening. They asked many questions and received answers. Questions relating to the age, number of children, &c., of the persons present, are said to have been answered correctly. Mr. Fox and Mr. Redfield remained in the house through the night. Mrs. Fox and her daughters spent the night at the house of one of the neighbors.

A report of the strange noises heard in the house of Mr. Fox, spread throughout that part of the town the next (Saturday) morning, and a large number of persons assembled and remained at the house

during the day. No noises were heard until evening, when the sounds commenced as before. A committee was appointed to investigate the matter, and a great variety of questions were asked and answered.

On Sunday morning, Apr. 2, the sounds were heard, and they continued to be made throughout the day. This is the first instance in which they are reported to have been heard in the day time. Sunday evening and throughout that night no noises were heard.

In a pamphlet published at Canandaigua, in 1848, by E. E. Lewis, certificates corroborating the foregoing statements are given, and signed by the following persons: "John D. Fox, Walter Scotten, Elizabeth Jewell, Lorren Tenney, James Bridger, Chauncey P. Losey, Benjamin F. Clarke, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Loser, David S. Fox, and Mary Redfield."

At one time when those investigating wished to ascertain a certain name, the spirit was asked if it would rap for the initial letters when they were named. The reply was in the affirmative: and when the alphabet was called over there was rapping at particular letters. Soon the experiment was carried still further, and by request entire names and sentences of considerable length were spelled out. A signal for the alphabet is made when the spirit desires to communicate in this way. The signal is five raps in quick succession.

It is stated by Mr. Dewey that soon after the occurrence of these events, a part of the Fox family moved to Rochester, and that the rappings were then heard in both places. The next place where they were heard was in Auburn.

After nearly a year had been spent by a few individuals in Rochester and vicinity, in investigating the mystery, the following communication was spelled out in the presence of several persons who had assembled for the purpose of prosecuting their investigations: "You all have a duty to perform. We want you to make this matter more public." Every individual to whom the message was addressed, objected to having any agency in bringing the subject before the public. They knew the odium that would attach to any person who should attempt to prove, in the presence of a public assembly, that the sounds they heard were made by spirits. While speaking of the opposition they would incur, and the difficulties in the way, the alphabet was called for and the following communication spelled out: "That will be so much the better—your triumph will be the greater." This occurrence took place in November, 1849.

Several of the persons designated to assist in bringing the matter before the community, continued strongly to object, until the most positive assurances were given that the rapping should be heard in the hall, by the audience, in response to the lecturer, and that the result would tend essentially to the better understanding of the whole subject. The lectures were finally delivered by Mr. E. W. Capron, of Auburn. The following account of the investigations had at that time appeared in the New York Weekly Tribune, of Dec. 8, 1849:

"Some two weeks since we were in company with some persons who were getting communications from this invisible communicator, when a message was spelled out to us to the import that

the matter should be made more public—that the time had arrived for the people to investigate the whole affair—that it was a thing which would ultimately become known to all men, and that we should immediately take measures to have it investigated. The directions were then minutely given by these spirits, as they purport to be, and which we are willing to believe are, until we have as much proof to the contrary as it required to bring us to that conclusion. These directions will appear in the following history, as they were fully and strictly followed. The great object was to start investigation, and clear those who had been hearing of it for the last two years, from the imputation of fraud and deception.

“Accordingly, on the evening of Nov. 14, a lecture was delivered in Corinthian hall, in the city of Rochester, and a full history of the rise and progress of these manifestations given. During the relation of these facts, the sounds were distinctly heard by the persons in the hall.

“After the lecture a committee was chosen by the audience composed of the following persons: A. J. Combs, Daniel Marsh, Nathaniel Clarke Esq., A. Judson, and Edwin Jones.

“On the following evening the committee reported in substance as follows: That without the knowledge of the persons in whose presence the manifestations were made, the committee selected the hall of the Sons of Temperance for investigation—that the sound on the floor near where the two ladies stood was heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them. . . . The ladies seemed to give every opportunity to the com-

mittee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies, if desired. They all agreed that the sounds were heard, but they entirely failed to discover any means by which it could be done.

“After this report, and some discussion on the subject, the audience selected another committee, composed of the following persons: Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, Wm. Fisher, of Rochester, and Hon. A. P. Hascall, of LeRoy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, on the wall, and door—that the ladies were placed in different positions, and, like the other committee, they were wholly unable to tell from what the sound proceeded, or how it was made; that Dr. Langworthy made observations with a stethoscope, to ascertain whether there was any movement with the lungs, and found not the least difference when the sounds were made; and there was no kind of probability or *possibility* of their being made by ventriloquism, as some had supposed—and they could not have been made by machinery.

“This committee was composed of Dr. E. P. Langworthy, Dr. J. Gates, Wm. Fitzhugh, W. L. Burtis, and L. Kenyon. This committee met at the rooms of Dr. Gates at the Rochester house, and appointed a committee of ladies, who took the young ladies into a room and examined their persons and clothing, to be sure that there were no fixtures about them that could produce the sounds. When satisfied on this point, the committee of ladies tried some other experiments, and gave the

young ladies the following certificate: 'When they were standing on pillows, with a handkerchief tied around the bottoms of their dresses, tight to the ankles, we all heard the rapping on the wall and on the floor, distinctly. Signed,

MRS. STONE.

MRS. J. GATES.

MISS M. P. LAWRENCE.'

"In the evening the committee, through their chairman, Dr. Langworthy, made a full report of their examinations during the day. They reported they excluded all friends of the two ladies from the committee room, and had the examination only in the presence of the committee of gentlemen and ladies chosen by them. Notwithstanding all this precaution, these sounds were heard when the ladies stood on large feather pillows, without shoes, and in other various positions, both on the floor and on the wall—that a number of questions were asked, which, when answered, were generally correct. Each member of the committee reported separately, agreeing with and corroborating the first statements.

"Thus, by three days of the strictest scrutiny, by means of intelligence, candor and science, were the persons in whose presence these sounds were heard, acquitted of all fraud.

"On Friday evening, after the lecture, three of the committee, viz., Hon. A. P. Hascall, D. C. McCallum, and William Fisher, repaired to the house of a citizen, and pursued their investigations still further. There were nearly a score of persons present. The members of the committee wrote many questions on paper, which no person present knew the purport of, and they were an-

swered correctly. At times they would ask *mentally*, and receive the answers with equal correctness, and they were fully satisfied that there was *something* present manifesting intelligence beyond the persons visible.

"One of the committees tried the experiment of standing the ladies on glass, but failed to get any sounds; but the same was subsequently tried in the presence of a large number of persons, and the sounds were as loud and distinct as before, on the floor, as usual.

"Such are the facts so far as public proceedings are concerned (which was but a small part of these strange occurrences), with the committee's report greatly condensed."

We will not weary the reader with further testimonies relative to the rise of what is called Spiritualism. What we have presented is sufficient to show the small beginning of what is now agitating the civilized world. Hon. J. W. Edmonds, judge of the supreme court, said in 1853:

"Scarcely more than four years have elapsed since the 'Rochester Knockings' were first known among us. Then mediums could be counted by units, but now by thousands—then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the whole number in the United States must be several hundred thousands, and that in this city [New York], and its vicinity, there must be from twenty to twenty-five thousand. There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual Library embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude, there are many men of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges

of our higher courts, members of congress, foreign ambassadors, and ex-members of the United States' Senate."

We here give the testimonies of Hon. N. P. Tallmadge, and Hon. J. W. Edmonds, relative to the manifestations witnessed by themselves. We could give testimonies from others which seem to be more wonderful; but these are more reliable, coming from men of high standing. The following from Hon. N. P. Tallmadge, dated Baltimore, Apr. 12, 1853, is addressed to Mrs. Sarah Helen Whitman, Providence, R. I.:

"DEAR MADAM: I seize a few leisure moments, while detained here a short time on business, to give you a more extended account of the 'Physical Manifestations,' to which I alluded in a former letter. In this account I shall confine myself to those which purport to come from the spirit of John C. Calhoun.

"I have received numerous communications from him, from the commencement of my investigation of this subject down to the present. These communications have been received through rapping mediums, writing mediums, and speaking mediums. They are of the most extraordinary character. In style and sentiment they would do honor to him in his best days on earth.

"After the arrival of the Misses Fox in Washington City, in February last, I called on them by appointment, and at once received a communication from Calhoun. I then wrote down and propounded mentally the following question:

"Can you do anything (meaning physical manifestations) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief?" To which I received the following answer: 'I will give you a communication on Monday, at 7½ o'clock. Do not fail to be here. I will then give you an explanation.

"JOHN C. CALHOUN."

"It is proper here to remark, that all the communications referred to in this letter, were made by Calhoun after a call

for the alphabet, and were rapped out letter by letter, and taken down by me in the usual way. They were made in the presence of the Misses Fox and their mother. I called on Monday at the hour appointed, and received the following communication: 'My friend, the question is often put to you, What good can result from these manifestations? I will answer it: It is to draw mankind together in harmony, and convince skeptics of the immortality of the soul.

"JOHN C. CALHOUN."

"This reminds me that in 1850, at Bridgeport, in the presence of other mediums, among many questions put and answers received, were the following—the answer purporting to come from W. E. Channing:

"Q. What do the spirits propose to accomplish by these new manifestations?

"A. To unite mankind, and convince skeptical minds of the immortality of the soul.

"During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table, from two to four feet—so that no one touched the table. Suddenly the table moved from the position it occupied, some three or four feet—rested a few moments—and then moved back to its original position. Then it again moved as far the other way, and returned to the place it started from. One side of the table was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual.

"The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table, nor was any one near it. After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it—placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up in the best possible position to exert the greatest force—took hold of the leaf, and still could not raise it with all the force I could apply. I

then requested the three ladies to take hold around the table and try altogether to lift. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, 'Will the spirits permit me to raise the table?' I then took hold alone and raised it without difficulty. After this the following conversation ensued: Q. Can you raise the table entirely from the floor? A. Yes. Q. Will you raise me with it? A. Yes; get me the square table.

"The square table was of cherry, with four legs; a large-sized tea table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the center; the three ladies sat at the sides and the end, their hands and arms resting upon it. This, of course, added to the weight to be raised, namely, my own weight, and the weight of the table. Two legs of the table were then raised about six inches from the floor, and then the other two were raised to a level with the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it I could feel a gentle vibrating motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down to the floor! Some pretend to say that these physical manifestations are made by electricity. I should like to know by what law of electricity known to us, a table is at one time riveted, as it were, to the floor, against all the force that could be exerted to raise it; and at another, raised entirely from the floor, with more than two hundred pounds weight upon it.

"At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. Three ladies and myself were seated at the table, with our arms resting on it. The bells commenced ringing in a sort of chime. Raps were made as if beating time to a march. The raps then ceased, and the bells rang violently for several minutes. A bell was then pressed on my foot, my ankle, and knee. This was at different times. When the ringing of the bell ceased, I felt sensibly and distinctly the impression of a hand on my foot, ankle, and knee.

"I was then directed to put the guitar on a large bureau drawer which was upon the square table. We were all seated as before. The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And as it played, these harmonious sounds becoming soft, sweet, and low, began to recede, and grew fainter and fainter till they died away on the ear in the distance. Then they returned and grew louder and nearer, till they were heard again in full and gushing volume, as when they commenced.

"I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear anything that fastened upon my very soul like these prophetic strains, drawn out by an invisible hand from the spirit world. After the music had ceased, the following communication was received: 'This is my hand that touches the guitar.'

"JOHN C. CALHOUN."

The following is a letter written by Hon. J. W. Edmonds. He says:

"After depending upon my senses as to those various phases of the phenomenon, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things: First, that the sounds were not produced by any person present or near us; and, second, that they were not forthcoming at our will and pleasure.

"In the mean time another feature attracted my attention, and that was 'physical manifestations,' as they are termed. Thus I have known a pine table with four legs, lifted bodily up from the floor, in the center of a circle of six or eight persons, turned upside down, and laid on its top at our feet, then lifted up over our heads, and put leaning against the

back of the sofa on which we sat. I have known the same table to be tilted up on two legs, its top at an angle of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a center leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retained its place though its glass pendants rang again. I have seen the same table tipped up with the lamp on it, so far that the lamp must have fallen off, unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors to the farther end of the front parlor, and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and once, when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side, and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs."

The Judge states that he has not alluded to any things which have occurred to him when he has been alone, preferring to mention only those manifestations which others have witnessed. He further states:

"Preparatory to meeting a circle, I have sat down alone in my room, and carefully prepared a series of questions to be propounded, and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when I knew that not a person present even knew that I had

prepared questions, much less what they were. My most secret thoughts, those which I have never uttered to mortal man or woman, have been freely spoken as if I had uttered them. Purposes which I have privily entertained, have been publicly revealed; and I have once and again been admonished that my every thought was known to, and could be disclosed by, the intelligence thus manifesting itself.

"When I was absent last winter in Central America, my friends in town heard of my whereabouts and of the state of my health seven times, and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So in my recent visit to the West, my whereabouts and my condition were told to a medium in this city, while I was traveling on the railroad between Cleveland and Toledo."

We will add the following, taken from the *Spiritual Telegraph*, July 23, 1853, headed, *New and Astounding Facts*:

"These invisible beings create for themselves physical hands, they say, from the elements of the surrounding atmosphere, and which may be rendered visible to the physical vision, or natural sight, so that any person present is capable of testifying to the fact—himself being witness. With this self-created hand they write their communications, either with pen or pencil, draw landscapes, flowers, representations of celestial orbs and sceneries, with ornamental paintings—also the outlines of the celestial spheres, with extended explanations of the same. The exhibitions which I have been permitted to witness in that place [Columbus, Ohio], I consider to be of a most astounding character. The specimens of instrumental music which I have heard performed at different times by the spirits, give evidence to our senses of the reality of their spiritual origin; for the music is of such a style, character, and excellence, as not to be imitated by earthly music; for before any of earth's inhabitants can give equal or similar demonstrations, they must experience a similar development in their destined transitions from this earth's sphere. I have conversed with

them in audible language, precisely as I would converse with any inhabitant of earth, and witnessed similar conversation of the spirits with others, and have also, repeatedly shaken hands with the spirits, and have witnessed the same performance by each individual of the company."

In view of the testimonies already given (which are not one hundredth part of what might be given), we are constrained to believe that the manifestations are caused by spirits. It is not possible to believe that so many men of distinguished intelligence, judgment, and apparent candor, could be deceived by a mere cheat or trick, and then engage with such ardor to deceive others. These manifestations have endured the closest scrutiny. Those who can, under such circumstances, receive the testimony of those who cry, "Humbug!" "Trickery!" &c., are more to be charged with *credulity*, than the most ardent Spiritualist.

CHARACTER OF THE SPIRITS.

The question now arises, What kind of spirits are these? Are they what they profess to be, namely, the spirits of the dead? We answer, They are not; and give the following reasons:

(1.) They profess to be commissioned by God to visit this world to communicate instruction for the benefit of mankind. That this is not so is evident from the fact that God has forbidden necromancy in his word. Deut. xviii, 11; Isa. viii, 19. And, admitting that the dead know a thousand times more than the living, it is certain that God does not commission them to come to this world to lead men to break the divine command.

(2.) They cannot be spirits of the dead, because the Bible teaches that the dead have not knowl-

edge. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now *perished*; neither have they any more a portion forever in anything that is done under the sun." Eccl. ix, 5, 6.

Says David, "Let my soul live, and it shall praise thee." Ps. cxix, 175. Why, David! Cannot your soul praise God when separated from the body, and you are dead and buried? Let him answer: "The dead praise not the Lord, neither any that go down into silence." Ps. cxv, 17.

These manifestations cannot be from the Spirit of God, neither can they be good angels ministering unto certain ones, from the fact that they profess to be something else; and the Spirit of God and good angels will tell the truth. Then what are they? We answer: They are lying spirits, the messengers of the father of lies. The fact that they are very numerous is no objection to this view. The unclean spirit that was cast out of the man from among the tombs, by our Lord, answered, "My name is legion; for we are many." Mark v, 1-13. That the Devil has angels or messengers to go at his bidding, and carry out his purposes, is evident from the following texts: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude, verse 6.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent,

called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." *Rev.* xii, 7-9. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." *Matt.* xxv, 41. Now when these spirits visit individuals, professing to be the spirit of Paul, Peter, John, or James; of the patriarchs or prophets; Dr. Franklin, Washington, Paine, Calhoun, or some dear friend, or perhaps a lovely infant recently buried, they come with a lie in their mouths. It is no such thing! Behold the deception! Job says of the dead, "His sons come to honor, and he *knoweth it not*; and they are brought low, but he *perceiveth it not of them*." *Job* xiv, 21. But these spirits testify that they know all about the condition of the living.

Solomon says of the dead, "Neither have they any more a portion forever in anything that is done under the sun." *Ecc.* ix, 6. But these spirits, in many cases, act a very conspicuous part in what is done under the sun. They rap, write, play on musical instruments, and move chairs, tables, &c.

David, in speaking of man, says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." *Psa.* cxlvi, 4. Here are three inspired witnesses perfectly agreeing in their testimonies that the *dead have not knowledge*. Therefore the testimony of these spirits in regard to themselves is false, and the reader must allow us to call them lying spirits.

They say one great object of their manifestations is to convince the world of the immortality of the soul, that all men have immortality. But

the Bible plainly teaches that immortality, or eternal life, is the gift of God through Jesus Christ, and consequently conditional. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." *Rom.* vi, 23. "Who will render to every man according to his deeds; to them who by patient continuance in well doing, seek for glory, and honor, and *immortality*, eternal life." *Rom.* ii, 6, 7. Certainly, God does not require man to seek for immortality if all men now possess it.

Paul says to Timothy, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; *who only hath immortality*," &c. *1 Tim.* vi, 15, 16.

These spirits teach that all men possess immortality; but St. Paul teaches that it is possessed by the King of kings and Lord of lords only; and that Christ has brought life and *immortality* to light through the gospel, *2 Tim.* i, 10; and that it is to be put on at the sound of the last trump, at the second appearing of Christ. *1 Cor.* xv, 52-54.

Although these spirits generally appear very good and pious, and profess that their mission is to improve the spiritual good of mankind, yet it is evident that they are commissioned by the great author of lies, from the manner they treat the word of God.

The holy apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." *2 Tim.* iii, 16, 17. But these spirits teach that the sacred volume is imperfect, and that they

have come to correct its errors. That it is quite out of date, its light being eclipsed by the glory of these communications from the spirit world. The truth is, that the Bible doctrine of life and immortality alone through Jesus Christ, and that conditional, is perfectly destructive of their whole philosophy; therefore they declare that the Bible is not purely the word of God.

We give the following from a work entitled, *Spirit Rapping Unveiled*, by H. Mattison, A. M.

"A. W. Hoar, medium,' represents the spirit of St. Paul as going through the Bible and speaking of the different books on this wise:

"Genesis.—'About as true as any fictitious work that is now printed.'—p. 10.

"Exodus.—'As good a book as could be expected in that day.'—Ib.

"Leviticus.—'Not directly from God, as man supposes.'—p. 12.

"Numbers.—'Such an absurdity as that [the facts stated in chap. i.] ought to be cast into the lowest depths of the infernal regions.'—Ib.

"Joshua.—'Almost the whole book is false.'—Ib.

"Judges.—'About the same as the others.'—p. 14.

"Ruth.—'Without inspiration, the same as the others.'—p. 15.

"Samuel.—'A part of it is correct.'—Ib.

"Kings.—'Multitudes of mistakes—not correct—no inspiration.'—pp. 16, 17.

"Ezra.—'By a person bearing its name, without inspiration.'—p. 17.

"Job.—'Written through mediums—would have been correct had it not been that man destroyed its purity.'—pp. 18, 19.

"Psalms.—'Written in the same way, and some of them are correct.'—p. 19.

"The rest of the books of the Old Testament are said to be 'somewhat correct in the main;' and in reference to the

whole, this spirit of darkness says, 'Let me say unto you, O man, at this day, in regard to the Old Testament, Mene Mene, Tekel, Upharsin.'—pp. 20, 21.

"In the same strain this medium passes on through the New Testament, exclaiming, as he passes from book to book, through the gospels, epistles, and apocalypse, 'Not correct,' 'mistake,' 'fictitious,' 'contrary to the will of God.'

"The Bible when first written was nothing more than a book written through mediums, as I am now writing through my medium.—*St. Paul through Mr. Hoar*, p. 9.

"John Wesley is represented as saying, 'The men who wrote the Bible were not always under full control of the spirit communicating, so that many errors crept into the Bible. . . . The Bible has more good teachings than any other work, and has more evil; choose the good, discard the evil.'"

The New Era publishes a letter from Rev. James Smith, A. M., London, July 8, 1853, from which we extract the following:

"The Old Testament is but the skin of the old serpent. But who will say that God did not make that skin? It is the use that is to be made of the Bible, rather than its origin, that should be discussed. I believe the Old Testament to be divine; but I creep out of it as a chicken out of an egg, when I have exhausted its nourishment." "The living law is more than a rule that God has given us. It is God himself using us as mediums. It is the living God, not the dead Rule that will interpret the word of God." "We want the living law that will show us what great service the Bible has done, and what mischief it has done; and how to transform its evil into good, its nonage into maturity, its sourness into sweetness."

We copy from Mr. Mattison's work a few testimonies from these spirits, relative to our Lord Jesus Christ. The spirit of John Wesley is represented as saying:

"Jesus was a great and good man; but there was nothing more miraculous about his conception, birth, life, and teach-

ings than any good man. Jesus never taught the people to pay divine homage to him: he never taught that he was the Son of God, except in the sense in which other men might be the sons of God.—*Unfoldings*, p. 7.”

“What is the meaning of the word Christ? ’Tis not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale.’—*Telegraph*, No. 37.

“The spirit of Channing says: ‘The spirit of Lazarus had not entirely left the body; he was in a trance. Christ in his superior condition saw this, and by his magnetic power restored the action of the system. The same was done at the restoration of the maid.’—*Telegraph*, No. 34.”

“The Spirit of Christ was not wholly separated from the body when he was placed in the tomb, and the guardian spirits, who had attended him through life, using him as a medium, rolled away the stone, restored the spirit to the body, and Christ walked bodily out of the tomb. Sometime afterward he died naturally, his body was left to moulder back to dust, and his spirit, seen only by those who were mediums, ascended to heaven.’—From *Dr. Bristol’s Letter*.—*Telegraph*, No. 34.”

These spirits testify that there is no Devil, nor evil spirits. This really looks like Satan’s masterpiece. He is advertising throughout the earth through these spirits that he does not exist! If he can only make them believe this, then he is ready for his last great deception.

This reminds us of a story which well illustrates the case. It is in substance this: The notorious robber, George Cole, of England, whenever he wanted to perpetrate an act of some dreadful villainy, would get some suitable tool to advertise his having been hanged! or imprisoned! or trans-

ported to Botany Bay! Thus suspicion was allayed, and his villainous deeds more easily accomplished.

They also say that

“The imagination of evil spirits is an image only belonging to the human mind, while such mind is yet in an unenlightened or undeveloped state.” &c.—*Love and Wisdom*, p. 98.

“I asked if there was any Devil. Answer: No. Are all spirits happy after death? Yes, measurably. What church is nearest right? Answer: Universalist doctrine is nearest right.”—*Telegraph*.

“There are no *bad spirits*, that is, no devils or demons. Those spirits we have conversed with will not allow us to use the term.”—*Supernal Theology*, p. 71.

“The spirits utterly disclaim all truth in the imagination of individuals who believe in the doctrine of evil spirits.” *Teacher*, p. 116.

They are “familiar spirits.” They sustain the very character of the familiar spirits named in the Bible, as the following text shows: “And thou shalt be brought down, and shalt speak out of the ground, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper [margin, peep, or chirp] out of the dust.” Isa. xxix, 4.

All will see the identity of this *low*, rapping spirit, and the *low whispering* or *peeping* spirit named in the text. The one was a “familiar spirit;” so is the other. They are almost always ready to communicate, especially with those who are entirely devoted to them. They will rap, write, move or throw things about, play musical instruments, and direct persons from place to place. Though they sometimes appear very religious, yet they are not very particular with whom they are

so familiar; communicating in their low manner freely with the vicious as well as the virtuous. We will here give the principal passages in which reference is made to "familiar spirits," to show in what light they are held by the Bible.

"There shall not be found among you an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." Deut. xviii, 10, 11.

"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I am the Lord your God." Lev xix, 31.

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and I will cut him off from among the people." Lev, xx, 6.

"Then said Saul to his two servants, Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her." 1 Sam. xxviii, 7.

Poor fallen man! When forsaken by God he fills up the cup of his iniquity by consulting a familiar spirit! For it is said, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it." 1 Chron. x, 13.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God?" Isa. viii, 19.

We will now examine some of those passages which distinctly speak of these familiar, lying spirits, and show that this spiritual deception is

a sure sign that the day of God's wrath hasteth greatly.

(1.) Rev. xvi, 13-15. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

The manifestation of the unclean spirits named in the text, is just before Christ comes "as a thief," and preparatory to the battle of the great day of God Almighty; therefore they are a sign of the swift approach of that dreadful day. We do not understand by the phrase, "three unclean spirits," that they are only three in number, as some have argued; but they were to be manifested from these three divisions: the dragon, beast, and false prophet. The unclean spirit that Christ cast out of the man from among the tombs, Mark v, 1-13, said, "My name is legion; for we are many."

The spirits named in the text have power to work miracles. This we have shown is now being fulfilled in the history of Spirit Manifestations. They "go forth unto the kings [or kingdoms] of the earth, and of the whole world." How true in the history of Spiritualism!

The unclean spirits are now entering the three great *bodies* named in the text; but under the sixth vial, and just prior to Christ's coming as a

thief, they will be seen going "out of the mouth" of these three leading powers. See work entitled, *The Nature and Tendency of modern Spiritualism*, pp. 138-140.

(2.) Matt. xxiv, 23, 24. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."

Verse 21 speaks of the tribulation of the church which followed the destruction of Jerusalem, and was consummated in the 1260 years of Papal persecution. Verse 22 speaks of that tribulation being shortened for the elect's sake. The Reformation restrained the rage of the Papacy, so that there has been no general persecution of the church since 1700. The 1260 days reached to 1798, yet the tribulation of the church, being shortened, ceased about 1700. Then our Lord, in his prophetic discourse, has brought us down to the present time, where we may look for those who shall say, "Lo, here is Christ," and, "Lo, there," and for "false christs and false prophets," named in verses 23, 24.

As the period for the personal appearing of Christ has been drawing near, false christs and false prophets have made their appearance. The Shakers have said, "Lo, here is Christ," or, his second appearing was in the person of Ann Lee. Others, making the second advent of Christ spiritual, have said he comes at conversion, or at death. Within the last twenty years, thousands who once were looking for that same personal Jesus that was taken up from the mount of Olivet to come

again in like manner, have cruelly denied his personality. They say that Christ's second coming, or manifestation, is in his saints, and that they are the second coming of Christ. Many of them have been heard to say, "*I am Christ*," "*His second advent is in me*."

But when we look at the more recent damning heresy of Spiritualism, we see a striking fulfillment. Some of these spirits rob the Son of God of his divinity, and bring him to a level with all men. The testimony of one is, that "Christ never taught that he was the Son of God, except in the sense in which other men might be the sons of God." Another asks: "What is the meaning of the word Christ?" and answers, "'Tis not as is generally supposed, the Son of the Creator of all things. Any just and perfect man is Christ." Those who believe such testimony cannot do otherwise than to believe they are christs.

"*False prophets*" are abroad in the land in abundance. True prophets foretell future events, generally being instructed by the agency of God's holy angels. False prophets, then, will testify relative to the future, being taught by lying spirits. Hundreds of mediums have published to the world what is about to be done through Spiritualism. Thus they have prophesied. But their teachers are spirits of devils, and what they receive from them and publish to the world are falsehoods; therefore these mediums are, to all intents and purposes, *false prophets*.

"And shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Signs and wonders are the very front of Spiritualism. By these the deception is

carried on. Spirit manifestations are becoming more and more wonderful; and it may be expected that their miraculous character will increase, until the world shall be deceived, and the elect of God also, if it were possible. But God's word will be their "shield and buckler." Those who rely on impressions and outward manifestations, will not be able to stand. Those who adhere to the popular fables of the day, will be overcome. Nothing will shield the people of God in the period of spiritual deception which we are now entering, but a well-grounded faith in the personal coming of Christ, and life and immortality conditional, and only through Christ. Those who now flee to God's word, and "keep the word of his patience," will be "kept from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii, 10.

(3.) 2 Thess. ii, 9-11. "Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; and that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

It is an interesting and important fact, that this chapter opens with the subject of Christ's second coming. It commences as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." The apostle then warns the Thessalonian church not to be deceived with the idea that Christ

would then come, and points down over the apostasy and 1260 years of Papal supremacy, guarding all the way with his warning, till he comes very near the last half century. Then, speaking of the destruction of the man of sin, or Papacy, he says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; whose coming [*even him* are supplied words, and give a wrong meaning] is after the working of Satan," &c. The word *after*, in verse 9, has been supposed to mean *like*, and this supposition has been strengthened by the supplied words, *even him*. But leaving out these, it appears evident that the words, *whose coming*, refer to Christ, and, therefore the word *after* means at a later period. We understand the apostle to teach that after Satan is permitted to work with all power, and signs, and lying wonders, and in the very midst of such manifestations, Christ will come.*

Then how definitely the period of, and the events to precede, the second advent are here pointed out! Let us again look at these events.

*The original in verses 8, 9, as given in Greenfield's Testament, is as follows: Τῇ ἐπιφάνειᾳ τῆς παρουσίας αὐτοῦ· οὗ ἐστί τῆς παρουσίας κατ' ἐνέργειαν τοῦ Σατανᾶ, &c., a literal rendering of which might be given thus: "By the brightness of the coming of him, of whom the coming is at the time of the working of Satan," &c. The only question that can arise is in regard to the definition of the word, κατὰ, at the time of. That it will bear this rendering see 2 Tim. iv, 1, where an exactly similar construction occurs: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead [κατὰ τὴν ἐπιφάνειαν αὐτοῦ] at his appearing;" that is, at the time of his appearing. See also examples of this construction furnished by Liddell and Scott, under the word κατὰ.

First, the "falling away;" second, the 1260 years of Papal supremacy, which bring us within a little more than half a century of the present time. One might suppose the apostle would leave the subject here without pointing out the period of the Lord's coming more definitely; but no, his eye looked on down still further, and saw the working of Satan, with all power, and signs, and lying wonders, and points it out as the great sign of the second advent.

From the words, *all power, all deceivableness of unrighteousness, and strong delusion*, we may get some idea of the character of future spirit manifestations. We think they will yet be sufficiently miraculous to deceive those who reject the truth.

The reason is given in verse 10, why God gives men over to this delusion. "Because they received not the love of the truth, that they might be saved." The truth applicable to the time has been set before the world; it has been rejected and scoffed at; God's Spirit has been grieved until it has well nigh left the world; moral darkness, like the pall of death, is spread over the earth, and Satan is now permitted to deceive those who have rejected God's merciful warnings.

But it may be asked, What truth is here referred to in verse 10? We answer, The great truth which is the apostle's theme in this chapter, which is Christ's second coming. Those who love Christ more than this world, will love the doctrine of his appearing. They will receive the *love of the truth*. But those who love this world more than they love him who died to save them, whose treasure is in this world, and whose affections are set on the things of earth, do not want Christ to

come. They do not love to hear that he is soon coming. They receive not the love of the truth. For such, a strong delusion is prepared. Many are already caught in it, and bound fast by the fetters of perdition.

As we look abroad in the earth, and view the condition of mankind in the light of revelation, the scene is indeed frightful. The gospel of the kingdom has been preached in all the world for a witness; the church which should have rejoiced in, and prepared for, the coming of her Lord, as a body rejected it, yea, crucified it; and a world of sinners thereby felt at full liberty to scoff. When moved by hearing the doctrine of Christ's coming, to seek God, and prepare for the event, their fears were removed by the cry of peace and safety, "My Lord delayeth his coming," and, "The world is to be converted before Christ comes." O professed church of Christ! the blood of these sinners will be found on your garments!

O ye professed watchmen! how will you answer for souls entrusted to your care! What account will you give for crying, Peace, peace, when there was no peace! When the world was alarmed with the news that Christ was soon coming, and by the Spirit of God deeply impressed with the subject, and would have fled to Christ had it not been for your influence, it was you that taught them to put far away the evil day. It was your teachings that silenced all their fears, and led them to bar the Holy Reprover from their hearts. Ye ambassadors for Christ, who profess to pray the people in Christ's stead to be reconciled to God! how will you answer for your unfaithfulness? Sinners, and your own flocks, have trusted their

salvation on your words. If you had loved and preached the glorious appearing of Christ, they would have received the *love of the truth*. But behold your condition! Your preaching is almost powerless, and your flocks asleep to their own salvation and that of sinners, and many of them already given over to the strong delusion of spirit manifestations! The judgment scenes lie just before us! And how awfully wretched will be the condition of that unfaithful watchman who shall come up to that day, covered all over with the blood of souls!

"Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape." Jer. xxv, 32-35.

But mercy's hour still lingers, and there are those who have ears to hear, and hearts that can feel the force of divine truth. Such have not on them the sin of understandingly rejecting and crucifying the doctrine of Christ's second coming. To such we would say, in the language of the true Witness, "He that hath an ear, let him hear." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that

is athirst come. And whosoever *will*, let him take of the water of life freely." There is enough for all; but how few *thirst* for salvation, and have the *will* to seek with all the heart for a right to the tree of life and the fountain of living water.

(4.) Isa. viii, 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We shall show that the last part, at least, of this chapter applies to the present time, and that verses 19 and 20 especially point out Spiritualism.

Verses 9-13. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

The spirits testify that the object of their mission is to break up the divisions now existing in society, and to associate mankind in one common brotherhood. Hon. Mr. Tallmadge reports the

spirit of John C. Calhoun as addressing him thus: My friend, the question is often put to you, What good can result from these manifestations? I will answer: *It is to draw mankind together in harmony*, and convince skeptics of the immortality of the soul. Mr. Tallmadge also states that the question, What do spirits propose to accomplish by these new manifestations? being put to the spirit of W. E. Channing, the answer was as follows: To *unite mankind*, and convince skeptical minds of the immortality of the soul. It is stated, Rev. xvi, 13, 14, that the unclean spirits "go forth unto the kings of the earth, and of the whole world, to *gather them to the battle of the great day of God Almighty.*"

We are of the opinion that the "association" and "confederacy" spoken of by the prophet, refer to what the spirits propose to do. But they will be "broken in pieces." Their counsel "shall come to naught;" for God is with his people. The seven last plagues will break them in pieces; "the hail shall sweep away the refuge of lies."

The people of God are told not to fear "their fear, nor be afraid." That is, they should have neither fear nor reverence for the spirits, which are feared and greatly revered by Spiritualists. God's people are told in verse 13, to "sanctify the Lord of hosts himself." While many sanctify or set apart the spirits to be their teachers and guides, the living God himself must be chosen as your guide to immortality and eternal life. "Let him be your fear, and let him be your dread." Take the sacred book of God, and go to him in prayer, if you would learn the way to life eternal.

Verses 14, 15. "And he shall be for a sanc-

tuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." The Jewish church and the Gentile church are evidently referred to here as "both the houses of Israel." The doctrine of the first Advent was a stone of stumbling to the Jews; so is the doctrine of the second Advent to the Gentile church. Mark the downward course. "And many among them shall stumble, and fall, and be broken, and be snared, and be taken."

Verses 16, 17. "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Here are points of thrilling interest. First, the prophecy applies to a period when the law is to be sealed among the disciples—not Jews—hence we can safely say that it applies to the dispensation of the gospel. And second, it applies to that period when the church should look for the coming of the Lord. Mark the phrase, "I will look for him." Therefore the prophecy applies to the close of the gospel, in the time of the end, when the church may scripturally look for the second coming of Christ. This time of spiritual dearth is the period when his face is apparently hid from the house of Jacob.

But what shall we understand by the words, "Bind up the testimony?" The testimony to be bound up among the disciples of Christ must be the testimony of Jesus Christ, spoken of in connection with the commandments of God. Rev. xii,

17. It is spoken of by the prophet in connection with sealing the law, which is the law of God, or ten commandments. This may refer to the whole testimony of Jesus Christ, which is to be kept by the remnant of the church, just before Jesus comes. In order for the whole testimony of Jesus to be kept by the church, attention must be paid to those portions which have long been trodden down, and thus the testimony that has been torn asunder be bound up.

If reference is made only to that portion of the testimony of Jesus which may be called present truth, then we see a clear fulfillment by those who teach the message of the third angel. Those who present this message understandingly, must first show the fulfillment of the messages of the first and second angels, verses 6-8, in the past advent movement. Thus they chain all three messages together, show their harmony, and the fulfillment of God's word in them, and the testimony relative to the second coming of Christ is bound up.

The *law* to be sealed among the disciples, most certainly is the law of God, the ten commandments. No one will say that the word *law* here refers to the ceremonial law of Moses, "the law of commandments contained in *ordinances*;" for that hand-writing of *ordinances* was nailed to the cross and taken out of the way at the death of Christ. Therefore the *law* to be sealed among the disciples of Christ, is the law of ten commandments. Ex. xx, 8-11. And remember that this is to be accomplished at the very period when they are waiting for Christ's coming.

The word *law*, as used here by the prophet, certainly does not mean a part of the law; nine-

tenths of the commandments of God would not be *the law*. The word embraces the whole law, all ten of its precepts. The Sabbath, guarded and enforced by the fourth precept of the holy law of God, has long been trodden down by the professed disciples of Christ; but the time has come for it to be restored, and the fourth precept of that law, as well as the other nine, sealed among the disciples of Christ. Says John, "And I saw another angel ascending from the east, having the seal of the living God," &c. Rev. vii, 2.

Verse 18. "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." This, without doubt, refers to the disciples of Christ, at this day, after the law of God is sealed upon their hearts. They have respect to all the commandments of God. They "remember the Sabbath-day to keep it holy." Like the original disciples, they rest on the "Sabbath-day according to the commandment." Luke xxiii, 56. This makes them appear, in the eyes of the world, very odd. They are "a peculiar people." See Titus ii, 15. They are emphatically "*signs and wonders* in Israel, from the Lord of hosts, which dwelleth in mount Zion."

Verses 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits," &c. From a brief examination of a portion of this chapter thus far, we see that it was spoken in reference to the present time, and that verses 19, 20, do refer to Spiritualism. And, according to this prophecy, at the very period when the injunction, "Seal the law among my disciples," is binding, the people are seeking to those who have

familiar spirits. While the saints are being sealed for heaven, those who reject the truth are to be sealed by the strongest delusion of Satan, for perdition. And it is a fact that the present interest on the Sabbath, and the law of God among us, commenced very near the time that the "Rochester Knocking" was first heard of.

Verses 21, 22, give the dreadful end of those who reject God's holy and righteous law, and instead of seeking to the living God for knowledge, seek unto the dead.

"And they shall pass through it hardly beset and hungry: and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

On the other hand, John saw the sealed disciples of Christ standing on the mount Zion with the Lamb. And they sung the song of Moses the servant of God, and the song of the Lamb." Happy, triumphant deliverance!

8. *Cry of peace and safety.* The eighth sign which we would here mention, is the universal cry of peace and safety. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor

of darkness. Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. v, 1-6.

Two distinct classes are here spoken of. One class, called brethren, have an understanding of the times and seasons, and know perfectly that the day of the Lord will come on the wicked as a thief. They are not in darkness themselves, so that that day should overtake them as a thief. They are the children of the light and of the day. They are not asleep; but awake and watching for the day of the Lord. The other class will not understand the times and seasons: and although the day of God's wrath is hasting upon them, they will be crying, "Peace and safety." They are in darkness, or without knowledge as to the approach of the day of the Lord, and sudden destruction will come upon them as a thief in the night, and there will be no escape for them. The two classes are thus represented: One by a person awake and watching; the other by a person asleep.

We will first notice the doctrine of a temporal millennium, or the conversion of the world, and spiritual reign of Christ one thousand years before the judgment. This unscriptural doctrine, so generally held by the churches of this day, is of quite recent date, and is well calculated to lull the church and world to sleep. While looking for the world's conversion they will not be expecting the day of the Lord. It will come upon such, as a thief. The first that taught the modern doctrine of a temporal millennium was Daniel Whitby, who died in 1726, aged 88. He taught that the reign of Christ during the one thousand years was not personal but spiritual.

Our Lord taught that the wheat and tares should grow together until the harvest; and the harvest is the end of the world. And that as it was in the days of Noah, so shall it be also at the coming of the Son of man. "Wide is the gate," said our Lord, "and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii, 13, 14. He does not say that the narrow way to life is to grow wider and wider, till the whole world can walk in it. The Scriptures plainly teach that as we approach the end, the love of many will wax cold, men will be turned from the truth to fables, so that the few who bend their lonely foot-steps in the narrow way to life will be less and less. O that honest souls, now asleep as to the Lord's coming, dreaming of the world's conversion, would awake before sudden destruction comes upon them.

While art and science advance, man becomes proud, forgetful of God, and adds sin to sin. And while some view the race improving, and rising almost to perfection, it is in fact sinking in darkness and becoming corrupt, ripening for the sickle of Him that is soon to put on the garments of vengeance, and ride forth upon the white cloud to reap the harvest of the earth. Look at the metallic image of Daniel, chap. ii, given to illustrate the four universal kingdoms, preceding God's everlasting kingdom. Why was not the head of clay and iron, its breast and arms of brass, its belly and sides of silver, and its legs and feet of gold? It would then much better illustrate the view of many that the world has been growing better, and that even

now we are entering the golden age. Those who talk of this being the golden age, have this image turned topsyturvy, standing on its golden head. But let it stand upon its feet, and the diminution of the value of metal from head to feet, is a fit emblem of the gradual apostasy of man since he left Eden.

The doctrine of universal salvation is also of recent date. It is a fable of the last days to lull its thousands to sleep. It is a device of Satan to close the ear against the warning voice of truth. The Universalist has taken the advantage of the unscriptural doctrine that all men have immortality, and that the sinner is to wail eternally in hell fire, and has built himself upon these errors found in the creeds of the churches. But lay out the doctrine of immortality through Christ, and obtained at the resurrection of the just, at the second coming of Christ, and the Universalist is done over at once. To suit his views, the words of our Lord, Matt. vii, 13, 14, should be altered so as to read something as follows: Wide is the gate, and broad is the way, that leadeth to life, and all the world go in thereat; because strait is the gate, and narrow is the way, which leadeth to destruction, and none can find it!

The alarm has been given. The gospel of the kingdom has been preached in all the world, and the fears of the people have been aroused. But the evil servant cried, "My Lord delayeth his coming," which put the fears of thousands to an end. Then, when the period of confident expectation of the coming of the Lord passed by, the scoffer triumphed, and the unprepared were greatly relieved. The world, and also the churches

have fallen asleep upon the subject of the judgment at hand. Such a time of ease in Zion never was known. Peace and safety is heard throughout the land.

But we are of the opinion that this cry of peace and safety is yet to have a more perfect fulfillment in the wide-spread delusion of Spiritualism. That "ism" has no Devil, no judgment, and no punishment of the wicked. All enter some one of the spheres of the spirit world at death. *There* the vilest find pardon of sins committed in this world, and ascend in triumph to the higher spheres!! All are safe; for although they may be guilty of crimes of the blackest dye, yet at death they can do nothing less than to enter some of the lower spheres.

That enemy of Jesus Christ, Thomas Paine, is now reported through a medium, Rev. C. Hammond, to be in the highest spheres of the spirit world. He says that his name is "written in the records of eternal life," that he has received the plaudit, "Well done, good servant," that he has obtained the "reward" of the faithful, and has entered into eternal "joy!!" Nothing short of a demon could have the brass to talk of Paine on this wise. We give the following brief description of Paine's character from the Encyclopedia of Religious Knowledge:

"This unhappy unbeliever died in contempt and misery. His disgusting vices, his intemperance and profligacy, made him an outcast from all respectable society. He is represented as irritable, vain, cowardly, filthy, envious, malignant, dishonest and drunken." In the distress of his last sickness, he frequently called out, 'Lord Jesus, help me!' Dr. Manley asked him whether, from his calling so often on the Sav-

iour, it was to be inferred that he believed the gospel. He replied, at last, 'I have no wish to believe on that subject.'"

So died Thomas Paine in the depths of wickedness; and now he is a sainted spirit in the highest sphere of the spirit world, and has come to teach this "Rev. Charles Hammond," who, under his inspiration, is to enlighten the world!!

What a hope is here held out to the vilest sinner! He may go on in crime, and feel assured of finally reveling with Paine in the glories of the higher spheres of heaven!! It is evident that all who are caught in the snare of Spiritualism, will, with feelings of perfect "peace and safety," risk their soul's salvation, without repentance, and without the benefits of the atoning blood of Christ.

"When they shall say, Peace and safety, *then* sudden destruction cometh upon them," &c. From this we understand that those who reject the truth, and are in darkness as to the approach of the day of the Lord, will be united in the cry of peace and safety. We see but two classes in that dreadful hour. One is obeying the injunction of the apostle, "Let us not sleep as do others; but let us watch and be sober." With the deepest interest they are watching the signs of the times, lest the day of the Lord come upon them as a thief. The other class is saying, "Peace and safety."

9. *Iniquity abounds.* "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. xxiv, 12, 13. The "end" here mentioned is the end of the world spoken of in verse 3, in connection with Christ's coming. Then, just prior to the end, iniquity is to abound, the love of many to wax cold; but the faithful

soul that endures the perils of this time, will be saved when Jesus comes.

This deplorable state of things is spoken of by the apostle as follows: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii, 1-5.

This dreadful picture represents the main body of the nominal churches of the last days. It is not a representation of that portion of the community who make no profession of religion; but of those who have a "form of godliness." Iniquity abounds in the church, which calls down the frown of God, and the love of the body has grown cold. "From such turn away." This is in harmony with the voice from heaven, "Come out of her, my people." Rev. xviii, 4. "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean ["thing" is incorrectly supplied], and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi, 16-18.

"I charge thee therefore before God, and the

Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv, 1-4.

Luther speaking of the state of things near the end, while writing on the prophetic periods of Daniel, in his German Bible, says:

"About the consummation of these periods, *this gospel* will be shut out of all the churches, and confined to private houses."

Dr. Cotton Mather, who died about one hundred years since, near Boston, a little before his death, wrote on the second coming of Christ. And he confidently affirmed, from the word of God, that the end of all things was near at hand, and gave it as his settled opinion, that there were persons then living who would live to witness the coming of Christ in the clouds of heaven; and that a little before the burning day, the nominal church would be in a fallen and corrupt, or lukewarm state; and to use his own words: "It will be like a dead, putrid carcass, having no faith in the Lord's coming." Yes, Jesus declared 1800 years ago, that there would be but little of this faith when he comes. How fearfully it is now fulfilled! How few believe in his coming!

Says Dr. Griffon:

"The world! the world! the world! This is the object which engrosses every care; this is the supreme deity that

is adored. Buy and sell and get gain—out with the thoughts of death—away with the Judgment and Heaven—my farms, my merchandise; I will have them though the earth trembles under my feet, and Heaven weeps blood upon my head!”

Charles Beecher says:

“Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!”

The world is full of iniquity and crime. “As it was in the days of Noah,” and “of Lot,” “so shall it be also in the days of the Son of man.” Mankind was then so corrupt that God had to destroy them off the face of the earth. But the sins of this generation are more heaven-daring than those of any former generation since time began; and the only reason why the wrath of Almighty God is not at once poured out, is because of the intercessions of Christ for his scattered people. “Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” Isa. i, 9. Says the Christian Herald:

“It is a fact, that in about the same ratio that the cause of experimental religion declines, immorality and vice increase.”

We might mention the multitudes of scoffers at the blessed hope and glorious appearing of Christ, both in the churches and out of them. “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word

of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Pet. iii, 3-7. The personal coming of Christ, the resurrection of the body, and the destruction of this earth by fire, as the old world was destroyed by water, are at this day, with few exceptions, denied in the pulpit, and by the religious press.

10. *The First Angel's Message.* “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters.” Rev. xiv, 6, 7.

The message of this angel relates not only to the judgment, but also to the time of the judgment, and symbolizes a class of religious teachers who proclaim a corresponding message. This angel does not represent a class of men who are teaching a temporal millennium, that the judgment is more than one thousand years in the future, or that we may know nothing of the period of this event. He most certainly symbolizes a class of men who teach that *the hour of his judgment is come.*

Christ's first ministers did not give this message. They never taught that the period of the judgment had come. Paul reasoned before Felix of “righteousness, temperance, and judgment to

come." Acts xxiv, 25. To the Athenians he declared that God "now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world." Acts xvii, 30, 31. Then to the Thessalonians he writes, that *the day of the Lord is not at hand*, and that it will not come till after the apostasy, and 1260 years of Papal supremacy. 2 Thess. ii, 1-4. See pp. 13, 14.

The reformers did not give this message. Luther and his associates did not teach that the hour of the judgment had come. Luther said just before his death, in 1546:

"The day of judgment is not far off; yea, will not be absent above three hundred years longer."

Where then shall we look for that class of religious teachers who proclaim this definite and pointed message in reference to the judgment? The message is based chiefly upon the prophecies of Daniel and John, and the signs of the times, hence, until the prophecy of Daniel was unsealed, and the signs in the sun, moon, and stars appeared, the message could not go forth. We are therefore shut up to the conclusion that those who have proclaimed the second coming of Jesus Christ, and the judgment, for the last half century, and, more definitely, from 1833, to 1843, did it in fulfillment of the first message. For an extended view of the messages, see a work entitled, *Three Angels of Rev. xiv, 6-12*.

It may be said that the advent movement was not the work of God, because those engaged in it did not realize all they expected. But if we had realized all we expected in 1843, if Christ had then

come, where would the second and third angels give their messages? Think of this. A disappointment and delay is as necessary to fulfill this chapter, as to expect and proclaim Christ's coming.

Again, look at the shouting multitude who cried Hosanna, when Christ meekly rode into Jerusalem. Were their hopes realized? Not at all. They expected the Master to immediately ascend the throne of David; but see him in a few days on the cross, and the disciples scattered. Yet the whole display was a fulfillment of Zech. ix, 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

The Pharisees wished the Master to rebuke the disciples when they shouted in fulfillment of this prophecy, but he replied, "I tell you that if these should hold their peace, the stones would immediately cry out." The whole plan was according to the mind and Spirit of God. They had to cry, "Hosanna," to fulfill the prophecy; yet *all* their expectations failed. So when the right time came for the first angel's message to be given, hundreds were at once moved out to swell the note of warning. God's Spirit urged them out. And if they had held their peace, ten thousand voices would have been heard from the very stones, "Fear God and give glory to him; for the hour of his judgment is come."

It may also be said that the advent movement has not been sufficiently extensive to be a fulfillment of prophecy, and a forerunner of the second advent. Please look at the fulfillment of prophe-

cy in the preparatory work, and forerunner of the first advent.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make strait in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made strait, and the rough places plain." Isa. xl, 3.

This prophecy was fulfilled in the person of John the Baptist, in his short and limited ministry. He had neither printing-presses, nor the benefit of railroad cars. But one voice was raised, and that in the wilderness of Judea.

Hundreds of ministers from the different denominations, also men called to the work from their farms, their merchandise, their professions, and their shops, went forth proclaiming the doctrine of the second advent; and, instead of one voice, thousands were raised, until the earth rang again with shouts of, "Behold he cometh!" In 1843, six or eight Advent periodicals were published, and sheets and tracts were scattered throughout the land like the leaves of autumn.

11. *The Second Angel's Message.* "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

It is a fact that the announcement, "Babylon is fallen," was made in 1844, and that the burden of that message, which called out fifty thousand from the different churches, closed in the autumn of 1844. This movement being local the angel is not said to make his proclamation with a loud

voice. The first and the third being world-wide messages, are said to have been given with a loud voice.

The word Babylon comes from Babel, and signifies "confusion or mixture." See Gen. x, 10; xi, 9. Once when men were all of one language, they undertook to build a "city, and a tower, whose top should reach unto heaven." But God came down and confounded their language, so that they could not understand one another's speech." "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off building the city. Therefore is the name of it called Babel [margin, that is, confusion], because the Lord did there confound the language of all the earth." Gen. xi, 1-9. Babylon, signifying confusion, well applies to the many denominations of professed Christians, with their different creeds, holding forth such confusion of sentiments. We are aware that many will object to this view; but we ask such as do object, to make a better application.

The fall of Babylon is a moral fall. This may aid us in determining what Babylon is. That her fall is a moral change, is evident from the order of events given. First, she falls, second, she *becomes* the habitation of devils, and "the hold of every foul spirit," &c.; third, God's people are called out of her; and fourth, her plagues are poured out upon her, and she is thrown down with violence, "like a great mill-stone cast into the sea," and "found no more at all."

If Babylon be applied to the Roman Catholic church, then we inquire, When did that church morally fall? and then, as a second event, become corrupt and spiritually wicked?

Again, Babylon is where God's people are, and from which they are called out a short time before the seven last plagues are poured out. This is evident from Rev. xviii, 4. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As the plagues are still future, and immediately follow Babylon's fall and the call to God's people, the present is shown to be the period of her fallen condition, and the time for God's people to be called out of her. This forbids the idea of applying the text to the Catholic church in past time. Where then are the people of God of this generation? Are they in the Roman Catholic church? No; they have been, and many still are, in the Protestant sects. Bear this in mind: Babylon is where God's people are a short time before the seven last plagues are poured out. She morally falls, and the people of God are called out to escape her plagues. This shows the propriety of applying Babylon to the sects, and locates the whole scene in a short period, just prior to the second advent.

If it be said that the city of Rome is Babylon, and that her fall is the burning of that literal city, then we would ask, How can the city of Rome "*become* the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," after it is burned? And how is it possible for God's people to be in Rome (in order to be called out) after that city is burned, and is thrown down with violence, like a great millstone cast into the sea by a mighty angel, and "found no more at all?" Will God's people be in

Rome after that city is no more? Again, the people of God are called out of Babylon to escape her plagues. But will they flee out of Rome after it is burned, to escape plagues, of which her being burned is her last plague? "Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire." Rev. xviii, 8. The true application of Babylon is free from all these inconsistencies. The prophecy, when rightly applied, will fit like the glove to the hand, being made purposely for it.

We unhesitatingly apply the Babylon of the Apocalypse to all corrupt Christianity. The term, signifying confusion, is perfectly applicable to the many different creed-bound sects, each holding different sentiments, and all united with the world. The testimony of the apostle is a binder on this point: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? (How few know this!) Whosoever therefore will be a friend of the world is the enemy of God." Jas. iv, 4.

That Babylon has fallen, the different churches themselves have borne most solemn testimony. See Three Angels of Rev. xiv, 6-12, and Facts for the Times, published at the Review Office.

But it may be said that our views of the moral fall and spiritual death of the churches is shown to be incorrect by the great revivals of 1858. Well, let the Congregationalist, published in Boston, speak on this subject. In a leading editorial for Nov. 19, 1858, the editor says:

"Mr. Theodore Parker, during the great awakening a few months since, sneeringly told us that a score of such revivals would never close a dram-shop, or liberate a slave. "*Fas est et ab hoste doceri.*" The slander—like many other

slanders—contained a grain of truth, which is this: that even the *revived* piety of our churches is not such that one can confidently infer, from its mere existence, its legitimate, practical fruits. It ought, for example, to be as certain, after such a shower of grace, that the treasures of our benevolent societies would be filled, as it is after a plentiful rain, that the streams will swell in their channels. But the managers of our societies are bewailing the feebleness of the sympathy and aid of the churches.

"There is another and sadder illustration of the same general truth. The Watchman and Reflector recently stated that there had never been among the Baptists so lamentable a spread of church dissension as prevails at present. And the sad fact is mentioned that this sin infects the very churches which shared most largely in the late revival. And the still more melancholy fact is added, that these alienations date back their origin, in most cases, to the very midst of that scene of awakening. Even a glance at the weekly journals of our own denomination will evince that the evil is by no means confined to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentions and ecclesiastical litigations as during the last few months."

This testimony, coming from two very high sources in the religious world, makes the real condition of fallen Babylon appear worse than before her spurious revivals.

Mesmerism, Satan's mildest bait, was but little known in this country prior to 1844; since then the church has been bewitched with its beguiling influence. Psychology was not mentioned; and no one so much as dreamed of all this clattering of ten thousand demons from the infernal regions, rapping, moving chairs, stands, tables, &c. That Babylon's cup is full, we do not believe. But the progress of Spiritualism shows the text fast fulfilling. When accomplished, the wrath of God unmingled with mercy will be poured out.

But it may be said that the church as a body does not believe in the spirit manifestations. Very well; twelve years since they were not known. And for two or three years after the rapping was first heard, almost every one looked upon it as a deception. But as Spiritualism has rapidly advanced, there have more ministers embraced it, than any other class of professional men, and church members form a large portion of the body of Spiritualists.

But we shall contend that this sin of necromancy rests upon Babylon. She is accountable for it; for this prominent point of her popular theology, found in all her creeds, that all men have immortality, and that the dead have knowledge, is the very basis of Spiritualism.

The Bible doctrine of immortality through Christ alone, and that conditional, and that the "dead know not anything," disrobes these demons, and exposes their hideousness. It shows that they are not the spirits of the dead, but lying spirits sent forth to do the work of him who was a liar from the beginning. But we do not see how those who hold that all men have immortality, and that the spirit, separated from the body at death, is conscious, can stand against this heresy. A writer in the Spiritual Telegraph truthfully states:

"Scarcely do we hear a funeral sermon, or read a book or a paper devoted to sacred subjects, but either directly or indirectly the subject of guardian angels and the continued existence of the spirit after death is alluded to. These are some of the strong points on which Spiritualists rest their claims."

Go into our burying-grounds, and there you may read on almost every grave-stone that the *dead* are

still living. Wherever the eye falls upon the inscriptions on elegant monuments, or plain marble slabs, the impression is given that the soul separated from the body at death, joyfully and unencumbered, took its flight, and now lives in heaven. This is illustrated by the following:

"A marble monument in the form of an obelisk, has recently been put up in the old burying-ground in Concord, N. H., to mark the spot where lie the remains of the son of President Pierce, who lost his life by the accident on the Boston and Maine Railroad. The monument bears the following inscription: 'BENJAMIN PIERCE, born April 13, 1841; died January 6, 1853. Go thy way, thy son liveth.'

Does Mr. Pierce believe what is stated in the last clause of the above, that his son, who *died* Jan. 6, 1853, *liveth*? If he does, then why may he not expect a visit now and then from his only son? Suppose some accomplished demon should visit his abode, and imitate the hand-writing of the deceased, and in a manner calculated to touch the finest feelings of the soul, freely communicate with those bereaved parents; move chairs, tables, &c., play instruments of music; or even imitate the well-known voice of that only child. Would those parents be likely to resist that visitor, and drive him from them? Or would they believe him to be the spirit of their dear son? The reader may answer.

Not many years since, at the funeral of a virtuous young lady, the minister, while addressing the mourners, pointed to the coffin before the pulpit, saying, "Mary is not there. That is but the lifeless clay. Mary has gone to her God. Or, perhaps, her spirit has returned, and is now watching over this mourning circle."

Suppose distinct raps by some unseen hand that very moment had been made on the floor near the mourners; who of that congregation that hung upon the words of the eloquent speaker, would have doubted its being the spirit of Mary that produced the rappings? No one.

Now suppose that the minister, at the moment the rapping was heard, was uttering the Bible doctrine that immortality is conditional, to be given to the saints only at the resurrection, and that the dead know not anything. Who of that audience would have supposed that the raps were produced by the spirit of Mary? No one.

Thus we see that one of the great leading doctrines found in all the creeds of Babylon, forms the basis of Spiritualism. It has opened a wide door for Satan to come in and deceive the world. By many the doctrine of immortality through Christ has been classed with the non-essentials of the Bible. They will now see its importance. But we are of the opinion that the Bible does not contain non-essentials. The Lord has carefully kept them out, so that *all* scripture is "*profitable*."

Let it here be understood that we speak of the church as a body. That God has ministers and people yet in Babylon who are striving for heaven, amid the moral darkness that envelops her, we fully believe. This is evident from the fact that after the angel [Rev. xviii, 1-3] proclaims the fall of Babylon, and that she has become a hold of foul spirits, &c., the voice from heaven [verse 4] says: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

12. *The Third Angel's Message.* "And the

third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This is another distinct message which follows the second. We have stated that the burden of the second message closed in the autumn of 1844. That was the period of confident expectation for the coming of the Lord, and the great disappointment to those who loved his appearing. A scene of severe trial has followed, to which the following testimony of the apostle is indeed applicable:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 35-39. Another apostle seems to speak in reference to this very time. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husband-

man waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James v, 7, 8. These testimonies are in harmony with the declaration in the third message—"Here is the patience of the saints," having reference to this very time.

But the message closes with a declaration of the highest interest to those who watch the signs of the times—"Here are they that keep the commandments of God, and the faith of Jesus." It is an interesting fact that in this period the subject of the commandments of God has been agitated by those who are waiting for the Lord. Commandment-keepers are, therefore, a sign of the immediate coming of Christ; for the next event in the prophecy is the Son of man on the white cloud with a sharp sickle in his hand ready to reap the harvest of the earth. See verse 14.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. What is the matter with the dragon now? What is this that moves his ire? We may keep the first, second, third, fifth, sixth, seventh, eighth, ninth, and tenth commandments according to the letter, and the dragon will be as quiet as a lamb. We may try to keep the fourth commandment on the first day of the week, and the dragon says that is right. Then what is the matter? We will tell you. The commandment-keepers feel bound to observe the letter of the fourth commandment, just as they do the letter of the other nine. And when

the fourth commandment says, "The seventh day is the Sabbath of the Lord thy God," they feel bound to believe and obey. This separates them from the world, on two days at least. To the world it looks odd, and very inconvenient. In short, to take a bold stand for the Sabbath of the fourth commandment is calculated to stir the ire of the dragon. Reader, can you show any reason why the dragon should make war on the commandment-keepers, only that they observe the seventh-day Sabbath? If you can, please do so.

But what is the remnant of the church? A remnant of cloth is understood to be a small piece, and the last end of the web. The remnant of the church, then, must be Christ's "little flock," Luke xii, 32, who are waiting for his coming, and to whom it is the Father's good pleasure to give the kingdom." They must be those who live in the last generation before Christ comes. Sabbath-keepers understand something of this, when they are reviled, and called Jews, fanatics, &c.; but the madness of the dragon is yet future.

Mark the distinction here made between the commandments of God, and the testimony or faith of Jesus. "Here are they that keep the commandments of God [the Father], and the faith of Jesus [the Son]." This excludes the blind Jew who rejects Jesus; also the professed Christian who boasts of faith in Jesus, but refuses to keep the commandments of God. For an extended exposition of the symbols of the third message, see work entitled, *Three Messages of Rev. xiv, 6-12*.

We take the following brief statement of the rise and progress of the third message from the *History of the Sabbath*, by J. N. Andrews:

"The attention of Adventists was called to the Sabbath question by an essay on the subject from T. M. Preble, dated Feb. 13, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks:

"Thus we see Dan. vii, 25, fulfilled, the little horn changing times and laws. Therefore it appears to me that all who keep the first day for the Sabbath, are Pope's Sunday-keepers, and God's Sabbath-breakers.' *Hope of Israel*, Feb. 28, 1845.

"Eld. Preble was led to embrace the Sabbath from an acquaintance with Sabbath-keepers in N. H., and he faithfully adhered to it for a season, but afterward adopted the view that there is no sacred time in the gospel dispensation. Mr. P. had, however, called the attention of other Advent believers to this subject; and their interest in this divine institution was not transient as his had proved. Our venerable brother, Joseph Bates, immediately began to preach the Sabbath of the Lord, and also to publish tracts setting forth its claims. His labors have been untiring, and with the blessing of God he has been the means of bringing many to the knowledge and observance of the holy Sabbath. About the same time our esteemed and efficient brother, Eld. James White, began to preach the Sabbath, and some three years after began to publish in its behalf. Beginning without resources, and with few friends, with toil, self-sacrifice, and anxious care, he has, with the blessing of God upon his efforts, been the means of establishing an efficient office of publication, furnished with a steam power press, now located at Battle Creek, Mich., and of bringing many to the sacred observance of the Sabbath.

"The publication of the Advent Review and Sabbath Herald, the organ of the Seventh-day Adventists, was commenced in the autumn of 1850, and it has steadily increased in circulation and influence, till its list at the present time (1862) numbers nearly three thousand subscribers.

"A monthly paper, designed for the children of Sabbath-keeping Adventists, entitled the Youth's Instructor, began to be issued at the same office in 1852, which has now attained a circulation of two thousand copies.

"Numerous publications on Prophecy, the Signs of the Times, the Coming of Christ, the Sabbath, the Sanctuary, &c., &c., have been issued within the past ten years, and had an extensive circulation, amounting in the aggregate to twenty-five million, and fifty-eight thousand pages.

"Preachers in the ranks of the Seventh-day Adventists are not located, but go forth everywhere heralding the glad tidings of the coming kingdom, and earnestly setting forth as the conditions of an entrance therein, a faithful observance of the commandments of God and the faith of Jesus. During the summer months, operations are carried on principally by means of large tents, capable of seating eight hundred persons, of which there are, the present summer, seven in the field, one each in Vermont, New York, Ohio, Michigan, Illinois, Iowa, and Minnesota. These enterprises are sustained by what is called Systematic Benevolence, a system very generally adopted by this people, and which carries out the principle inculcated by the apostle in 1 Cor. xvi, 2, and in its operation is not unlike a system of taxation, except that the offerings are free-will, and not compulsory.

"The wants of the cause demanding an enlargement of capital, and more extensive operations, to this end an Association was incorporated in the city of Battle Creek, Michigan, May 3, 1861, under the name of the Seventh-day Adventist Publishing Association. This Association has recently erected a commodious publishing house, and is zealously engaged in carrying out the object of its formation; namely, the issuing of 'periodicals, books, tracts, documents, and other publications calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the faith of Jesus Christ.'

"The Seventh-day Adventists believe that the proclamation of the ten commandments, and of the prophecies relative to the last days, constitutes the Third Angel's Message of the book of Revelation. It has pleased God thus far to signally bless the preaching of these great truths, and at the present time the number of those to be found observing the Sabbath of the Lord, and waiting for the advent of his Son from heaven, may be safely estimated at twelve thousand."

LOUD VOICE OF THE THIRD ANGEL.

We are now entering upon a subject of thrilling interest. We believe the third message will increase in strength, and close with far greater power than the first. It is said of the first message, and of the third, that they should be given with a "loud voice;" but of the second it is not so declared. The first was given with energy and power, and produced great excitement upon the public mind; therefore it is said to be given with a loud voice.

The second message, being local, given for the benefit of God's people who were looking for the second coming of his Son, is not said to be given with a loud voice. Fifty thousand believers in the speedy advent of Christ were brought out of the different churches under this message; but on others besides these it had but little influence.

But of the third message it is said, "And the third angel followed them, saying with a loud voice," &c. We shall conclude then that the third message will yet arrest public attention, be proclaimed with great energy and power, and cause a great movement, equal at least to that produced by the first message. But we solemnly believe the work of the third angel will be far greater than the first.

1. Because of the nature of the message. How solemn!—how cutting!—how dreadful! It breaks upon the ear as follows: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink

of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. It is true the first message relates to the judgment, and to the hour or period of the judgment; but it is not of so fearful import as the third.

2. Because of the work which it is to accomplish. The third message is to ripen the harvest of the earth. Let us take a view of the symbols of Rev. xiv, as arranged on our Pictorial Charts. The first three angels symbolize the people of God occupying three successive positions. What next? The Son of man on a white cloud, "having on his head a golden crown, and in his hand a sharp sickle." See verse 14. Christ has then finished his work in the heavenly sanctuary, laid aside his priestly attire, and has on his kingly crown, and a sickle in his hand. It is evident then that Christ's pleading for sinners, and the time of their probation closed with the work of the third message.

While Christ is thus upon the white cloud, another angel, the fourth, comes out of the temple, "Crying with a loud voice to him that sat upon the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe." This angel illustrates God's people as occupying a fourth position. But mark! This angel does not follow the other three with a message of warning to man, but is represented as "crying with a loud voice to Him that sat on the cloud," and illustrates the people of God offering an urgent, united prayer to the Son of man to thrust in his sickle, to destroy his enemies, to reap the harvest of the earth. Is it not the same as the day-and-night cry of the elect of Luke xviii?

This cry will be heard, and the elect will be avenged speedily by the Son of man thrusting in his sickle and reaping the earth. Then the saints are delivered out of their trouble, which is called the time of Jacob's trouble. Jer. xxx, 7.

But in all this work connected with the fourth angel there is not one offer of mercy to sinners, neither one prayer for their salvation; but one united cry goes up to Christ on the white cloud to destroy them. The petition is, "Thrust in thy sickle and reap." The reason for this is given as follows: "For the harvest of the earth is ripe."

The question now arises, What ripens the harvest of the earth? or what prepares men either to be translated to heaven, or to drink of the wine of the wrath of God? Answer. The third angel's message. Yes, the third message is yet to be proclaimed everywhere with tremendous power, sufficient to arouse all to a decision—a final decision. The message then will be a test to all men. The third message bears the law of God, but especially the trodden-down Sabbath, on its front. Some may start back at the idea of the Sabbath and the law being a test. But we inquire, If the law of the great Jehovah is not a test to poor mortal men, what can be a test? Certainly, if it be not a test, there can be no such thing as a test, and we have no use for the word in our language.

And how very consistent that just before the great God pours the vials of his unmingled wrath upon the wicked, he should test them by his law, which is so very plain and simple that all may know their duty in regard to it. The message bears the Sabbath in front. And how exceedingly plain and definite is the fourth commandment

guarding and enforcing the Sabbath! No one of the other nine is so explicit. Read the fourth commandment again, and notice, first, that we are commanded to remember the Sabbath-day and keep it holy; second, we are told that six days are given us to labor and obtain a livelihood, while the seventh day God has reserved to himself as his holy day, and that we must not labor on that day; third, the reason for the institution is given as follows: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." This commandment is so definite, and the duty required by it so very plain, that all may fully understand their duty respecting it. Those who really *cannot* understand it, may rest assured that they will have no accounts to settle at the bar of heaven. The reason why many do not understand the Sabbath question is not because they cannot, but because they do not wish to understand it. They seem to have no difficulty in understanding the other nine, notwithstanding the duties enjoined by them are not so plainly defined. But when they come to the fourth, where God has been so very particular to define our duty, they hesitate, say they cannot see their duty, and finally fall under a popular influence to break the law of God. Will not God be avenged on such a people as this? But the third message will be proclaimed with a loud voice, and honest men and women will be gathered by it, and prepared to stand on mount Zion, while those who reject it will be worthy of God's wrath. This message will terminate with great power and glory.

3. Because its closing work is symbolized by

the advent of an angel clothed with light and glory, and crying "mightily with a strong voice" to the children of men. Rev. xviii, 1-4. This mighty angel joins the third angel in the last closing work as will be seen in the fact that both angels do their work just before the plagues are poured out.

The angel of Rev. xviii, 1-4, gives a warning to escape the plagues. The third angel of Rev. xiv is also a warning to escape the wrath of God, which is shown in chap. xv, 1, to be the seven last plagues. Both occupy the same period of time, and both symbolize the same great preparatory work for God's people just before the last plagues are poured out. We are now in the time of the third message, and the preparatory work for the loud cry of this message is going on. The work of the angel of chap. xviii is future, and will introduce the loud cry of the third message. With this view we get an exalted idea of the extent and power of the closing work of the message.

Rev. xviii, 1, 2. "And after these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Notice the terms which express the greatness of the work. The angel had "*great power*," the "*earth was lightened with his glory*," he "*cried mightily with a strong voice*." Be assured, dear reader, this glorious message will forget its feebleness soon; for the angel is to have great power, and cry "mightily with a strong voice." This work will not be finished up in a corner; for the

earth is to be lightened with his glory. Is it not time for us to look these great facts square in the face, and be making up our minds, and laying our plans, for a vast work? Where are we now? is a natural and important inquiry. We are in the time of the third message, but the loud cry of the message is future. The first and second messages are in the past; but we have all the truth of those messages in the third. The second message, announcing the fall of Babylon, was given in 1844, yet what was true of Babylon's fall then, is also true now. But Babylon has since her fall been filling up with spirits of devils (spirit manifestations), and unclean birds (popular converts), preparing the way for the message of Rev. xviii, 1, 2, declaring not only her fall, but her corruptions since her fall.

The present, then, is the time of preparation for the loud cry. The great truth of the message is being brought out and made plain. And now God is rolling upon his people the weight and importance of the subject of perfect unity of sentiment and spirit. He is making his people one according to the Bible standard of unity. John xvii, 14-21; Rom. xv, 5, 6; 1 Cor. i, 10; Eph. iv, 11-16; Philip. ii, 1, 2; 1 Pet. iii, 8; v, 5. When they shall fully reach that standard, then, and not till then, will he trust them with the loud cry. When the church shall stand united perfectly in spirit and sentiment, then they can properly instruct, and lead in the way of truth and holiness, the thousands in Babylon and in the world yet to be brought out by the loud cry.

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